

THE COLUMBIAN FOUNTAIN.

SATURDAY MORNING, NOV. 15, 1845.

OUR CARRIERS.

P. C. HUNGERFORD, is our carrier for all that portion of the city West of Fifteenth st., and is authorized to receive subscriptions and advertisements—and collect moneys due this paper.

DANIEL FENTON, is our carrier for all that portion of the city North of the Canal, between Fifteenth and Twelfth streets.

SAMUEL GETZ, is our carrier for that portion of the city North of the Canal, between Twelfth and Seventh streets.

CHARLES MATCHETT, is our carrier for that part of the city North of the Canal, and East of 7th st., including Navy Yard and Island. These carriers are severally empowered to collect moneys, procure advertisements, and receive subscriptions for this paper.

We expect, hereafter, that subscribers will receive their papers at an early hour in the morning. Should the paper fail to reach any of them in season, we request them to notify us immediately, that we may have the matter attended to. Bear with us a short time, and all will be well.

We accede to the request of our friend "Old Simeon," and publish this morning, that beautiful Temperance Song—"Sparkling and Bright." We shall be happy to give publicity to any Temperance communication or song, that may be handed to us for that purpose.

We have received the first number, vol. 2. of "THE GAVEL," published by Jno. Tanner, Albany. It is devoted to Odd Fellowship, and is a powerful as well as beautiful exponent of the three cardinal principles of the Order, "Friendship, Love, and Truth." It is worthy the patronage of the Order.

The United Brothers of Temperance, No. 4, of Alexandria, hold their first public meeting, to-morrow, in Market square. See advertisement.

The carriers will call upon subscribers, in course of to-day, for subscriptions to the Fountain, up to No. 5, inclusive. We wish to commence an even week on Monday. Those who have taken the paper from No. 1, will owe ten cents—others in proportion.

I. O. R. M.—The Grand Council of this Order, on Wednesday evening last, instituted a new Tribe, at Georgetown, D. C. They are known by the name of "Uncas Tribe."

The "SHEET ANCHOR," is the name of a neat little paper published by Jonathan Howe, Boston. It advocates the Sailors' cause, and is a very interesting and instructive sheet. The Temperance cause is most ably supported and defended in its columns. It is calculated to do immense good, both as an advocate of Temperance, and as an anchor of hope to the sailor—to point the way to the haven of eternal rest, and to teach him to raise his thoughts to Him who rides the whirlwind and directs the storm.

INHABITANTS OF THE DISTRICT.

We say to you, (we are glad to say it,) the Fountain is being circulated freely about 300 have subscribed since the issue of No. 3, and are coming in hourly. We wish it to be placed in the hands of every family—and not only so, we wish our friends to do all in their power to aid us in this laudable undertaking. It will hurt no one, but benefit many. It will be, we are confident, circulated to a greater extent than any other paper printed in the District, and will, therefore, be interesting and advantageous to business men in circulating their advertisements. We hope they will not fail to encourage it. The profits are to be applied to the erection of the Temperance Hall—bear this in mind. Some have said, "The paper will soon go down"—do not try to put it down. This we say—the men who have it in hand are patriots—they are lovers of mankind—they will not let it go down. Again, the District has need of such a paper. The community have too much virtue and benevolence to let it go down. We have already, short as the time has been, evidence, in the hundreds that take it, that it will not go down, but continue long to send forth invitation to the bright and sparkling waters.

Communications, advertisements, or subscriptions for this paper, left at CHRISTOPHER CAMMACKS, on F street, near the Treasury Department, will be promptly attended to.

EDITORIAL CORPS.

Have we overlooked you, gentlemen? You have certainly looked over us.

He who prays "lead me not into temptation, has no right to enter a rum-shop.

COLUMBIAN FOUNTAIN, NO. V.

Here we are, once more; in fine spirits from the encouragement already received, and the still further prospect of success and usefulness which we are authorized to look for. We have received several exchanges, and several communications from our friends, all of whom speak encouragingly of our Fountain. We refer to "L. T." "Old Simeon" and others, and thanking them for their aid, hope they will continue to aid in this labor of love. It is an enterprise in which no pecuniary advantage can accrue to the persons engaged in conducting its columns—they look for reward in a peaceful conscience, having done what they can to be useful in their day. Some there are, who look alone to pecuniary advantage, accruing to self, in whatever they do; such may say that the persons engaged in the dissemination of information and instruction, with regard to the Temperance Reformation going on in our District, had better attend to their own pecuniary affairs—gather of this world for themselves, and let others alone; and the future—let it not interest us in reference to others. Ah, friends, there is a period in futurity, that will certainly, when it arrives, arrest your attention, however little you may think and act in reference thereto. Then you will be convinced of the importance of labor now, in reference to that futurity—whether we refer it to results in time or eternity. All men, however little they may meditate upon the fact, whether they will or not, are acting upon the destinies of futurity. If men acquire wealth or influence to use it in the suppression of vice, and the promotion of virtue, they are certainly laying up in store a good foundation for the time to come—not only may many rise up and bless them in this life, but the Saviour (who all his life went about doing good to the souls of men,) will call them the blessed of the Father, and welcome them to his rest in heaven; all this blessedness will grow out of their obedience to the claims of humanity which they, in reliance upon divine influence, labored to fulfil in time. Look, then, at the distribution of talents, (and all that we have are talents to improve) look at the disposition of these (in the hands and under the control of accountable beings) in relieving misery and distress; look at the approval of those who use them aright; look at their reward; look at the condemnations seen in Matthew, xxv, of those who misuse, or make no use, to purpose, and then tell us, is it vain to labor now in reference to the future, and for the benefit of others.

Again, no one will deny the fact that it is a virtue, or good thing, to relieve the suffering, and promote the happiness of our species; that vice in every form has a tendency to produce and increase misery. Drunkenness is a vice, therefore increases misery. Whatever, therefore, has a tendency to produce drunkenness is a vice, and will produce and increase misery. Whatever increases misery lessens and destroys happiness. Now we ask, in view of all this, with a full knowledge thereof, can you, friends, remain careless with regard to others and be innocent? Hear an apostle on this subject, "To him that knoweth to do good and doeth not, to him it is sin."

We could with kind feelings, yet with warm solicitude in behalf of many men who do not purpose to be guilty, (and others who do,) who are, nevertheless, fearfully guilty—enlarge on this subject, if possible, to wake them and keep them awake—bring them to act with us, or, if not, at least receive enough of their attention to show us, if they can, that we are indeed acting contrary to our duty as rational and accountable beings. The same liberty we take with them, we grant them to take with us. They shall receive a respectful notice, if they wish to speak. For the present we leave them, intending they shall hear from us again. In number six, we will chat a little more with the dealer. Perhaps, in the meantime, we may hear from him.

SCIENTIFIC. The three following items come legitimately under the head of science: "Bobby, what is steam?" "Boiling water." "That's right; compare it." "Positive boil; comparative boiler; superlative burst." "John, can you tell me the difference between attraction of gravitation and attraction of cohesion?" "Yes, sir. Attraction of gravitation pulls a drunken man to the ground, and the attraction of cohesion prevents him from getting up again." "Tommy, my son, what is longitude?" "A clothes-line daddy." "Prove it my son." "Because it stretches from pole to pole."

Your frequent elections are good things for the country," remarked a foreigner, laying down a newspaper. Being asked why he thought so, he replied, "Why, I see that every stone in Georgia has been turned by both parties: this must be equal to subsoil ploughing, and will produce a heavy crop next year."

For the Columbian Fountain.

IS DRUNKENNESS A FORM OF INSANITY? Having read with much pleasure a communication from Professor Harrison, on the question, "Is drunkenness a form of Insanity?" I have thought that a synopsis of his very lucid views, would be acceptable to your numerous readers.

He characterises insanity by four attributes. First, a sudden departure from natural or ordinary modes of thinking, speaking, and acting. Second, a want of self-control. Third, a settled chronic state as contrasted with a transient or accidental condition of thinking, speaking, and acting. Fourth, it bars legal liability.

The above characteristics belong to it in all its recognized varieties. A man to deviate, without some very ostensible cause, from his ordinary modes of thinking, speaking, and acting, imports some disturbance of his rationality. This alteration may show itself in many ways. A taciturn individual may become loquacious, or a pleasant, communicative person may become silent and moody; a discreet man is converted into an extravagant one; a modest female throws off her reserve, and exchanges her modesty for forwardness. A want of self government exists. Thoughts flit across the mind in no order, and the ideas mingle confusedly together.

In drunkenness he characterises six attributes. First, an artificial origin. Second, it is transient. Third, it affects the muscular system, as well as the intellectual powers. Fourth, it induces pleasurable excitement till it terminates in insensibility. Fifth, its repetition leads to insanity. And Sixth, it does not bar legal responsibility.

No man can be inebriated without the use of intoxicating liquors. A man may, however, become insane from moral or physical causes, without ever touching an intoxicating article, in the form of a beverage. Drunkenness, unlike mental derangement, is transient. It passes off with the fumes of the liquor—it rarely exists beyond a few hours, unless kept up by renewed potations. In madness, the patient has mastery over his muscular system; he talks and walks with vehemence, or assumes a rigid standing position. Not so in intoxication, the drunkard falters in his speech, reels in his gait, and is unable to maintain an erect or fixed posture. The insane are rarely visited by gay visions and pleasurable sensations; the inebriate in the incipient stages of ebriety, always realises a delirium of joy. The nervous system under repeated acts of undue excitement from intoxicating liquors, falls into a morbid irritability, often ending in mania.

These states, mania and intoxication, are not mutually convertible. Mania will not create intoxication, though drunkenness will produce insanity.

The legal liability of drunkenness has always been recognized. The reasons are that it is a voluntary act;—in its first stages its effect does not so obscure the intellect as to unfit it for correct perceptions; the act of ebriety being voluntarily induced, might be reproduced at pleasure, whenever a wicked man desired to perpetrate evil, and at the same time plead exoneration from culpability.

The habit of drinking inebriating liquors creates a peculiar state of misery in the stomach, unappeasable, except by the further use of the stimulus. By persevering abstinence, this morbid demand for strong drink will wear itself out. The repetition of the potations adds to its importunities.

A protracted use of intoxicating liquors, often brings on a veritable seizure of insanity, or mania a potu, or delirium tremens. A more subdued and protracted form of dementia may arise from the abuse of such exciting beverages.

The desire of strong drink is not insanity—it can be successfully resisted, and often has been vanquished by a resolute will. The act of ebriety is not insanity, though it may lead to it; for it differs from real insanity by the characteristics above specified.

T. L.

For the Columbian Fountain.

GENTLEMEN: The first and second numbers of "The Columbian Fountain," I have duly received. They have been examined with some degree of care by myself and family, and all of us agree in pronouncing them useful and interesting. And although "the time allowed you" to "get up" your paper appears to "have been considerably less than was anticipated," the two numbers issued bear upon them the impress of a degree of energy, which, if maintained, must render the undertaking of great use to the cause of Temperance.

I will, whenever in my power, most cheerfully respond to your kind invitation to "write or select something for you." We have often toiled together in other fields of labor, and have partaken of those consolations which result from a consciousness of

sincere effort to do good. Let me, therefore, only remark, that it will afford me pleasure to render the "Committee" all the assistance in my power, by preparing such matter, either original or selected, as I may suppose calculated to swell "The Fountain" which has so recently, and to me unexpectedly, gushed forth in the District of Columbia; and, also, in opening new channels through which its healing waters may flow, by an increased circulation.

Having no connexion with the "Committee" to whom "the control of the columns" of "The Columbian Fountain," has been entrusted, other than fraternal; nor yet any personal identity with the "Temperance Association in the District of Columbia," I can only take the liberty now and then of making suggestions as to the management of this new enterprise. It strikes me, that one of the most effectual channels, through which "The Fountain" of Temperance can be made to flow, is that of music. The remark I have to make upon this point is, that in every Saturday's number of the "Fountain," there may be inserted a Temperance Ode, set to music, such as might, with propriety be sung at any Temperance meeting held on the Sabbath day. This plan of singing at the Temperance meetings was introduced by some of the "Washingtonians" during the past summer in the neighborhood where I reside, and gave very general satisfaction. If I had a suitable collection, I would select something for you. I may observe, however, that there was sung, with considerable effect, at one of our meetings not long since, a sweet, flowing little piece, called "Sparkling and Bright." If the request meets your approbation, let the above be published in your issue for next Saturday; and perhaps by the time a second is wanted, some of your musical friends may have it ready for you.

Sincerely yours,

OLD SIMEON.

WHITE COTTAGE, VA., Nov. 1845.

THE YOUNG MAN'S WAY TO HONOR.

DISCOURAGEMENTS.

Many are deterred from a faithful course of intellectual application, because they have little hope of success. They have long since conceded the point, that large facilities and abundant opportunities of wealth and leisure, are essential to a good education. And because they have unfortunately been born without these, and Providence has to them dealt out bounties with a penurious hand, they give up to despair, and foolishly yield to what seems to be their fate. A little reflection will convince the thoughtful that their discouragements are premature and hasty. Time and other facilities, it is true, are very desirable, but far from being essential to either usefulness or greatness. The history of the past—our principal guide in such matters, fully proves this. It has often been said, and the assertion is fully sustained by the evidence of literary biography, that intellectual greatness is most commonly found at first in obscurity and poverty. In what are called by the conventional habits of society, the higher walks of life, where opulence pampers sensuality and flatters vanity, it is almost impossible to attain intellectual eminence. And for this reason, a smooth sea never makes a skilful sailor. Poverty and obscurity being dependent upon its own resources, must remain unhonored or rise by the might of its energy. A quality is acquired in such circumstances, which ever lies at the foundation of true greatness, viz.—a sense of self dependence.

I believe that the history of the world will prove, that to be engaged in active employment is propitious and favorable to intellectual cultivation, rather than injuries. And perhaps one principal reason for it is—the physical frame is kept in a healthy state by its activity, which is always favorable to mental action, and intellectual strength. And it is a well known fact, that the mind accustomed to meet and overcome difficulties, becomes more and more daring and intrepid, and more willing to tax its powers to the last point of endurance. There is also a pride in human nature, which delights in excelling those who are accustomed to deem themselves our superiors. Whatever may be the reasons for it—certain it is, if history speaks truth, that some of the greatest men the world has known, have arisen from every inconspicuous situations. Epictetus the moralist, was born a slave, yet became the pride of stoical philosophers, and the friend of the worthiest Roman Emperors. Murray, who tho' dead now, speaks and instructs in our schools, was a shepherd's boy. Franklin was once a printer's apprentice, yet he became one of the most distinguished philosophers and statesmen of his age. Sir Humphrey Davy, though the son of a wood carver, became the first and most daring chemist of his time. Columbus was a sailor, and by his enterprise became a vast benefactor of the world. And our own Roger Sherman, whose statesmanship was so well appreciated during the revolu-

tion and since, was a shoemaker. And time would fail, as well as the patience of the reader, were I to enumerate all who have risen from the common walks of life to greatness. Herschel, once a soldier in Nova Scotia, who has fixed his name among the stars, and the well known blacksmith of New England, who, though steadily pursuing his business, has well nigh mastered all the languages of this 'babbling earth.' Shakspeare, Adam Clarke, and Richard Watson, whose works will continue to please and profit mankind as long as literature, science and virtue shall continue to command admiration—all worked their way to eminence without the advantages of wealth and leisure.

SPARKLING AND BRIGHT.

Sparkling and bright, in liquid light,
Pure streams at our feet are beaming,
With crystals fair as the evening star,
That shines o'er our heads while dreaming.

CHORUS.

Then quaff from the brook, in the craggy nook,
Where joy and health are meeting;
Nor drown the soul in Bacchus' bowl,
There's death in the hue so cheating!

We find on test, it can't arrest,
Nor of old time be master;
Though it eaze awhile with its madd'ning guile,
It makes but the sands run faster.
Then quaff from the brook, &c.

Though nature's drink can't sorrow sink,
Nor hold our joys departing,
It clears from pain the weary brain,
Nor leaves behind a snarling.

Then quaff from the brook, in the craggy nook
Where joy and health are meeting;
Nor drown the soul in Bacchus' bowl,
There's death in the hue so cheating.

INCENDIARISM.—About half-past 1, on yesterday morning, the livery stables of Mr. Dennis Pumphrey, at the southeast corner of 6th and C streets, were set on fire through a window, near one of the racks. Fortunately there was little hay in the rack at the time, or the consequences might have been awful. Half an hour afterwards an attempt was made, in the same square, to set fire to a small frame, back of Mr. Wm. Ward's property.

M. PERROTT, bearer of despatches from Mexico, gives it as his decided opinion, "that all existing difficulties between our Government and Mexico, will be amicably adjusted."

A drunken frolic took place at a grogery near Fall River, Mass., on Sunday evening, in which three men named Sherman, Handy, and Pierce, were engaged, and which ended in the two last named beating Sherman to death.

AMERICAN WOMEN.

M. de Tocqueville, speaking of American women says: "As for myself, I do not hesitate to avow, that, although the women of the United States are confined within the narrow circle of domestic life, and their situations are, in some respects, of extreme dependence, I have no where seen women occupying a loftier position; and if I were asked, now I am drawing to a close of this work, in which I have spoken of so many things done by the Americans, to what the singular prosperity and growing strength of that people ought to be attributed, I should reply—to the superiority of their women."

AN AFRICAN LAWGIVER.

King Freeman, a native African chief of great power and influence, whose territory adjoins that of the Maryland Colonization Society, near Cape Palmas, has given a code of Laws to his people. He is represented to be sagacious and intelligent, and after studying the laws and religion of his neighbors from America, he drew up a constitution by which his people are now governed. King Freeman has the honor of establishing a constitutional government in advance of several European monarchies.—Vermont Chronicle.

A CRASH.—Between six and seven o'clock this morning a large three story brick building in Charlestown street, owned and in the progress of building, by Cowdin & Bowker, was blown down by the violence of the wind, and fell with a tremendous crash.

The roof of the building was not put up, and thus the wind had full play with it. Fortunately no person was near at the time of its fall. It crushed the carriage depot of Perkins Boynton, the Coffin manufactory of Thos. Mooney, and also the shop of Messrs Cowdin & Bowker. The Coffin factory was entirely buried in the ruins, and about 140 newly made coffins were destroyed in it.

A four story brick building on the corner of Fleet and Ann streets, was partially blown down. The portion of a side wall which supported two chimneys, fell about 6 o'clock this morning,—the house was not roofed in.—Boston Traveller.

KINDNESS BETTER THAN FORCE.

If you want your horse or your servant to work well, you must endeavor to make them happy; happiness increases the strength and energies of both, and unhappiness diminishes them. When you find either of them weak in any particular point, do not press and harass the weakness, but show it indulgence. Do not urge either of them to do more than they are well able, as the more they are compelled to do to-day the less they will do to-morrow. When you find your horse begin to slacken his speed, do not recklessly compel him to maintain it, but think how you yourself would like to be thus urged on beyond your strength. Do not worry your horse by repeated whip strokes, as every blow robs the animal of some of its strength, and continual blows rob it also of the motives to exertion by the violence of the strokes on the skin, and also affect the muscles underneath on which the motions depend. If any person doubts this, a slight blow on his arm or leg will soon convince him of the truth. If you have two horses working together, and one horse is slower or weaker than the other, do not force it to do as much as the other, but rather slacken the speed, if even it is done by keeping the other horse back; and never use bearing reins, they are useless to the driver, vexatious to the horse, and are the cause of many falls; but above all, be not too fond of showing them that you are their master and they your slaves; they know it well enough to their sorrow without this trouble.